THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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MESSAGE OF GOVERNOR BRIGHAM YOUNG.

SALT LAKE CITY,
February 21, 1870.

To the Honorable Senate and House of Representatives of the State of Deseret:

GENTLEMEN,—Through the blessings of our heavenly Father we are once more permitted to meet in the capacity of the Legislative Assembly of the State of Deseret, to take into consideration matters relating both to our present condition and prospects, and also to our future prosperity and happiness.

Though, since we last met, the people have had to suffer from the ravages of the devouring insects, which materially injured our fruits, vegetables and grain, yet I am thankful to be able to state, to-day, that enough has been saved to meet the wants of our population until another harvest.

The manufacturing interests of the State are being steadily developed and our manufacturers have been very generally successful in their operations. This is especially so in the production of woolen goods. At the late Fair held under the auspices of the Deseret Agricultural and Manufacturing Society, this gratifying improvement was particularly noticeable. The production of wool has greatly increased during the last two years. I would respectfully recommend to your honorable body the encouragement of the growing of the finest and best qualities of wool.

Our schools are now in a highly prosperous condition. This is especially a subject of congratulation when we take into consideration that as yet we have received no annuities from the parent government to aid us in the diffusion of knowledge among our youth. Every encouragement that can consistently be extended to our schools would be eminently proper and just.

Gentlemen, I am happy to repeat the gratifying statement I have so often drawn your attention to in your assembly, that we are entirely out of debt, a circumstance almost unexampled in the records of our nation.

Since our last session the great trans-continental highway has been completed, and the Atlantic and the Pacific are united. To the early accomplishment of this vast undertaking much credit is due to the citizens of Deseret. Indeed, with an energy worthy of the highest praise they not only graded several hundred miles of the road across the continent, but have also graded, built and equipped a branch road to the capital of our State, thus connecting it with the great centres of manufacture and art in the far off East and distant West. This wonderful work, when the circumstances of the body of the people are considered, was inaugurated, carried on and completed entirely without assistance from those whose interests are not identified with the growth and development of our much loved "Mountain home."

I presume that you will adopt and

sanction the laws which have been enacted by the Legislative Assembly of the Territory of Utah, that the same may be valid and of full force in the State of Deseret. And in connection with this subject I would here remark, that during the past year our citizens assembled in mass meeting and respectfully but earnestly petitioned Congress for those rights which, by the Constitution of our country are legitimately ours. What action Congress may have taken on our petition we have not yet learned. We wait in patience, full well assured that the Great Controler of human affairs will work all things for our good, and whether the Honorable Senators and members of the House listen to our petition or turn a deaf ear thereto, it will in either case tend, by the mercies of Heaven, to our benefit and the development of the purposes of God.

There is but little business that needs your attention, and I shall not detain you longer. May the choicest blessings of the Heavens rest and abide upon you and your constituents, and upon these mountain valleys, is the constant wish and heartfelt prayer of

BRIGHAM YOUNG.

Deseret News.

THE "MORMON" QUESTION.

REPLY OF ELDER JOHN TAYLOR TO THE HONORABLE SCHUYLER COLFAX.

(CONTINUED FROM PAGE 163.)

We next come to another division and quote

THEIR PERSECUTIONS.

"This also is one of their favorite themes. Constantly it is reiterated by their apostles and bishops, from week to week, and from year to year. It is discoursed about in their tabernacles and their ward and town churches. It is written about in their periodicals and papers. It is talked about with nearly every stranger that comes into their midst. They have been driven from place to place, they claim, solely on account of their religious belief. Their faith has subjected them to the wickedest persecutions by unbelievers. They have been despoiled, they insist, of their property, maltreated in their persons, buffeted and cast out, because they would not renounce their professions and their revelations."

This, sir, is all true; does it falsify a truth to repeat it? The Mormons make these statements and are always prepared to prove them. I referred to some of these things in my last; Mr. Colfax has not disproved them. He now states, "I do not attempt to decide that the charges against them are well founded." Why then are they made? Has it become so desirable to put down the Mormons that unfounded charges must be preferred against them?

"Their church was first established at Manchester, New York, in 1830, and their first removal was in 1831, to Kirtland, Ohio, which they declared was revealed to them as the site of their New Jerusalem." (A mistake.) "Thence their leaders went west to search a new location, which they found in Jackson county, Mo., and dedicated a site for another New Jerusalem there, and returned to Kirtland to remain for five years avowedly to make money" (an error); "a bank was established there by them; large quantities of bills of doubtful value issued, and growing out of charges of fraudulent dealing, Smith and Rigdon were tarred and feathered." This is a gross perversion, Smith and Rigdon were tarred and feathered in March, 1832, in Hiram, Portage county; the bank was organized Dec. 2nd, 1836, in Kirtland.

Mr. C. continues, "And unjustifiable as such outrages are, this one was based on alleged fraud and not on religious belief." Allow me to state that this persecution was based on religious belief and not on fraud, and that this statement is a perversion, for the bank was not opened until

several years after the tarring and feathering referred to. But did the bank fail? Yes, in 1837, about five years after, in the great financial crisis; and so did most of the banks in the United States, in Canada, a great many in England, France and other parts of Europe. Is it so much more criminal for the Mormons to make a failure than others? Their bank was swallowed in the general financial maelstrom, and some time after the failure of the bank, the bills were principally redeemed.

"They fled to Missouri, their followers joined them there, they were soon accused of plundering and burning habitations and with secret assassinations." Was there no law in Missouri? The Missourians certainly did not lack either the will or the power to enforce it. Why were not these robbers, incendiaries, and assassins dealt with? Mr. C. continues, "Nor do these charges against them rest on the testimony of those who had not been of their own faith; in October 1838, T. B. Marsh, ex-president of the twelve apostles of their church, and Orson Hyde, one of the apostles, made affidavits before an officer in Ray county, Missouri, in which Marsh swore and Hyde corroborated it.

"They have among them a company consisting of all that are true Mormons, called the Danites, who have taken an oath to support the heads of the church in all things, whether right or wrong. I have heard the prophet say that he would yet tread down his enemies and walk over their dead bodies; that, if he was not let alone he would be a second Mohammed to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean." I am sorry to say that Thomas B. Marsh did make that affidavit, and that Orson Hyde stated that he knew part of it and believed the other, and it would be disingenuous in me to deny it; but it is not true that these things existed, for I was there and knew to the contrary, and so did the people of Missouri, and so did the Governor of Missouri. How do you account for their acts? Only on the score of the weakness of our common humanity. We were living in troublous times, and all men's nerves are not proof against such shocks as we then had to endure. Mobs were surrounding us on every hand, burning our houses, murdering our people, destroying our crops, killing our cattle. About this time that horrible massacre at Haun's Mill took place, where men, women and children were indiscriminately butchered, and their remains, for want of other sepulture, thrown into a well. Messages were coming in from all parts of fire, devastation, blood and death. We threw up a few logs and fences for protection; this, I suppose, is what Mr. Colfax calls "fortifying their towns and defying the officers of law." If wagons and fences and a few house logs are fortifications, we were fortified; and if the mob, whose hands were dripping with the blood of men, women and children whom they had murdered in cold blood, were "officers of the law," then we are guilty of the charge. I cannot defend the acts of Thomas B. Marsh or Orson Hyde, although the latter had been laboring under a severe fever, and was at the time only just recovering, no more than I could defend the acts of Peter when he cursed and swore and denied Jesus, nor the acts of Judas who betrayed him; but, if Peter, after going out and "weeping bitterly," was restored, and was afterwards a chief Apostle, so did Orson Hyde repent sincerely and weep bitterly, and was restored and has since been to Palestine, Germany, and other nations. Thomas B. Marsh returned a poor, broken down man, and begged to live with us; he got up before assembled thousands and stated, "If you wish to see the effect of apostacy, look at me." He was a poor wreck of a man, a helpless drivelling child, and he is since dead. A people are not to be judged by such acts as these. But the Governor of Missouri in his message says—

"These people had violated the laws of the land by open and armed resistance to them; they had instituted among themselves a government of their own, independent of and in opposition to the government of this State" (false); "they had, at an inclement season of the year, driven the

inhabitants of an entire county from their homes, ravaging their crops and destroying their dwellings."

Now, if the Governor had reversed this statement it would have been true; the falsity of it I stand prepared to prove anywhere. Mr. Governor, it was your bull that gored our ox. We were robbed, pillaged and exiled, were you? Our men, women and children were murdered without redress, driven from their homes in an inclement season of the year, and died by hundreds in the State of Illinois in consequence of hardships and exposure.

The Legislature of Missouri, to cover their infamy, appropriated the munificent sum of $2000 to help the suffering "Mormons." Their agent took a few miserable traps, the sweepings of an old store; for the balance of the patrimony he sent into Davis County and killed our hogs, which we were then prevented from doing, and brought them to feed the poor "Mormons," as part of the legislative appropriation. This I saw. On this subject I could quote volumes. I will only say that when authenticated testimony was presented to Martin Van Buren, the President of the United States, he replied, "Your cause is *just*, but I can do nothing for you."

Mr. Colfax, in summing up, says, "There is nothing in this as to their religion." Read the following—

Tuesday, November 6, 1838, General Clark made the following remarks to a number of men in Far West, Mo.—

"Gentlemen, you whose names are not attached to this list of names will now have the privilege of going to your fields and providing corn and wood for your families. Another article yet remains for you to comply with, that is, that you leave the Sate forthwith, and whatever may be your feelings concerning this, or *whatever your innocence*, is nothing to me. The orders of the Governor to me were that you should be exterminated. I would advise you to scatter abroad and never again organize yourselves with bishops, presidents, etc., lest you excite the jealousies of the people."

Is not this persecution for religion?

Mr. Colfax next takes us to Nauvoo and says, "In Nauvoo they remained until 1846; the disturbances which finally caused them to leave the city were not in consequence of their religious creed. Foster and Law, who had been Mormons, renounced the faith and established an anti-Mormon paper at Nauvoo, called the *Expositor*. In May, 1844, the prophet and a party of his followers, on the publication of his first number, attacked the office, tore it down and destroyed the press."

This is a mistake. The *Expositor* was an infamous sheet, containing vile and libelous attacks upon individuals and the citizens generally, and would not have been allowed to exist in any other community a day. The people complained to the authorities about it, and after mature deliberation the City Council passed an ordinance ordering its removal as a nuisance, and it was removed. In a conversation with Governor Ford on this subject afterwards, when informed of the circumstances, he said to me, "I cannot blame you for destroying it, but I wish it had been done by a mob." I told him that we preferred a legal course, and that Blackstone described a libelous press as a nuisance and liable to be removed; that our city charter gave us the power to remove nuisances; and that if it was supposed we had contravened the law, we were amenable for our acts and refused not an investigation. Mr. Colfax's history says, "The authorities thereupon called out the militia to enforce the law, and the Mormons armed themselves to resist it." The facts were that armed mobs were organized in the neighborhood of Carthage and Warsaw. The Governor came to Carthage and sent a deputation to Joseph Smith, requesting him to send another to him, with authentic documents in relation to the late difficulties. Dr. J. M. Bernhisel, our late delegate to Congress, and myself, were deputed as a committee to wait upon the Governor. His Excellency thought it best (although we had had a hearing before) for us to have a rehearing on the press question. We called his attention to the unsettled state of the country, and the general mob spirit that prevailed, and asked if we must bring a guard, that we felt fully competent to protect ourselves, but were afraid it would create a collision. He said, "We had better

come entirely unarmed," and pledged his faith and the faith of the State for our protection. We went unarmed to Carthage, trusting in the Governor's word. Owing to the unsettled state of affairs we entered into recognizances to appear at another time. A warrant was issued for the arrest of Joseph and Hyrum Smith for treason. They were remanded to jail, and while there were murdered. Not "by a party of mob," as Mr. Colfax's history states, "from Missouri," but by men in Illinois, who, with blackened faces, perpetrated the hellish deed; they did not overpower the guard, as stated, the guard helped them in the performance of their fiendish act. I saw them, for I was there at the time. I could a tale unfold that would implicate editors, officers, military and civil, ministers of the Gospel, and other wolves in sheep's clothing.

The following will show in part what our position was—

"A proclamation to the citizens of Hancock County—Whereas a mob of from one to two hundred men, under arms, have gathered themselves together in the south-west part of Hancock County, and are at this time destroying the dwellings and other buildings, stacks of grain and other property of a portion of our citizens in the most inhuman manner, compelling defenceless women and children to leave their sick beds and exposing them to the rays of the parching sun, there to lie and suffer without aid or assistance of a friendly hand to minister to their wants in their suffering condition. The rioters spare not the widow nor orphan, and while I am writing this proclamation, the smoke is arising to the clouds, and the flame is devouring four buildings which have just been set on fire by the rioters. Thousands of dollars' worth of property has already been consumed, an entire settlement of about sixty or seventy families laid waste, the inhabitants thereof are fired upon, narrowly escaping with their lives, and forced to flee before the ravages of the mob. Therefore I —— command said rioters and other peace breakers to desist, forthwith, and I hereby call upon the law-abiding citizens, as a *posse commitatus* of Hancock county, to give their united aid in suppressing the rioters and maintaining the supremacy of the law.

J. B. Backenstos,
Sheriff of Hancock County, Ills."

Mr. Backenstos was not a Mormon.

[TO BE CONTINUED.]

CULLOM'S BILL.

ITS FEATURES AND EQUITY—SHOULD IT PASS?

(*From the Chicago Tribune.*)

Washington, Feb. 15.

When in a very elastic frame of mind I generally take up the accumulated bills of the House of Representatives, and pass them over. These bills are interesting as showing what the country would come to if every Congressman and every Congressman's constituent had his way. To-day, I strike a bil at the head of my pile which is a subject for reflection and discussion. It is Cullom's "Bill in aid of the execution of the laws in the Territory of Utal, and for other purposes." It is the bill of a member of Congress from Illinois, and an active and responsible member, besides; and it touches matter which is of more than usual consequence, as affecting the religious rights of people, and the status of an unpopular religious element in the land. In brief it is a Mormon bill—the long-expected Congressional ukase to wipe Mormonism off the face of the republic. Let us look at the two men who are working in it, *pro* and *con*.

HOOPER AND CULLOM.

Here is the Mormon in Congress—William H. Hooper—57 years of age, a jolly, gray-bearded, tall, Middle-State looking man; the last man in the world you would take for a dis

ciple of Joe Smith, so far as the gospel of the said Smith is concerned, always laughing and lively, never forward nor fanatical, popular on the floor of Congress, in the street surrounded with a crowd, not to appearance a Jesuit or a wire-puller, but hailing straight from the most unsophisticated corner of the earth, the Eastern shore of Maryland. There he was born during the second war with England, of a fair, "clever" Maryland family, and, being of Eastern Shore parentage myself, I had heard of Hooper years before I knew him as an unaffected, roguish, amiable man, whose addiction to the lot of the Saints of Salt Lake was a great joke amongst his friends. I suppose that he has been the most admirable representative that Brigham Young could have selected to help the Mormon cause in Congress, on account of the good manners, unpretending civility, and the utter absence of any disposition to play the saint, or to lecture Congress on behalf of the divine rights of the Mormon people. He has disarmed hostility by good manners, and no man could look at his rubicund face and speak a philippic against Mormon despotism. He had a poor education in youth, became a steamboat Captain, and turned to merchandise in the Northwest, and here he is a Delegate in Congress, the only man that I have seen who feels any alarm whatever upon the supposition that Cullom's entire bill means to pass. Hooper went to Utah as Territorial Secretary from Galena, Ill., and has grown rich, is in good standing in his church, and yet has but one wife. What virtue!

Shelby M. Cullom is, like Hooper, a Border-State man, born in Kentucky forty-one years ago, and as early as 1856 he was a member of your State Legislature, where he afterward served as Speaker. This is his third Congressional term, representing the Eighth or Springfield District, and he is a zealous legislator, showing by his strong black beard and gray eyes powers of tenacity and "grip;" and he is an active lawyer at home, in good practice, as well as a good politician. Cullom is Chairman of the Committee on Territories, a committee on which there are some very light weights; let me name some of them over and see if you ever heard of them: Taffe (molasses?), Dyer, (Ordnance Dyer?), Hamilton Ward, Duval (Claude?), *et al.*, for short, or ten "on 'em" in number. Conjointly, or somehow, they have amended and spoiled Cullom's bill, which I will abbreviate.

YE BILL.

This bill specifies that the Marshal of Utah may appoint a Deputy in each Judicial District thereof, the Deputy to be approved by the Judge of that District's Court; and the said Deputy must take the same oath that the Marshal takes, and give bond in ten thousand dollars. In like manner, the United States District Attorney appoints district assistants. The grand jury shall be summoned by the United States Marshal, from "citizens" over 21 years of age, and the petit jury shall also be made up of "citizens." Here we come to the meat of the bill—

"In all prosecutions for bigamy, and the crimes specified in this act, no person shall be competent to serve, either as grand or petit jurors, who believes in, advocates, or practices bigamy, concubinage, or polygamy, and, upon that fact appearing by examination or *voir dire* or otherwise, such person shall not be permitted to serve as a juror."

The "lawful wife" of anybody accused of bigamy, concubinage, or adultery shall be competent to prove both the first and subsequent marriages of her husband, "but for no other purpose." Polygamy, bigamy, and concubinage may be proved by inference and public belief, and evidence in black and white is not essential. If a man commits adultery in Utah after the passage of this act, he will get for his extreme deserts $1000 fine and five years in jail, and his concubines will be game to prove it. But if the indictment of his polygamous behavior be shown to extend only to one extra woman, up goes Mr. Mormon. Neither can he plead the statute of limitations. The United States Government shall use its military camps to confine persons who are guilty of adultery. Observation here naturally asks who will be at liberty to keep camp, women

excepted. Any Marshal's Deputy can call troops and get up a war.

"No alien living in or practising bigamy, polygamy, or concubinage, shall be admitted to citizenship of the United States; nor shall any person living in or practising bigamy, polygamy, or concubinage hold any office of trust or profit in said Territory, vote at any election therein, or be entitled to the benefits of the Homestead or Pre-emption laws of the United States."

Everybody in Utah will be compelled, on suspicion, to take an oath—

"That I am not living in or practising bigamy, polygamy, or concubinage, and I will not hereafter live in or practise the same."

This is like Mrs. Surratt saying to Weichmann—"Lewis, pray for my intentions."

Marriage in Utah is made a civil contract. Here is an intensely poetical passage—

"No man, a resident of said Territory, shall marry his mother, his grandmother, daughter, granddaughter, stepmother, grandfather's wife, son's wife, grandson's wife, wife's mother, wife's grandmother, wife's daughter, wife's granddaughter, nor his sister, his half-sister, brother's daughter, father's sister, or mother's sister. No woman shall marry her father, grandfather, son, grandson, stepfather, grandmother's husband, daughter's husband, granddaughter's husband, husband's father, husband's grandfather, husband's son, husband's grandson, nor her brother, half brother, brother's son, sister's son, father's brother, or mother's brother. No marriage shall be contracted while either of the parties has a former wife or husband living in the United States or elsewhere, unless the marriage with such former wife or husband shall have been legally dissolved. All persons within the degrees of consanguinity within which marriages are herein prohibited to residents of said Territory, and hereby declared to be incestuous and void, who shall intermarry with each other, or who shall commit adultery or fornication with each other, shall be punished by imprisonment at hard labor in the Penitentiary of the Territory, not more than twenty years, and be fined not more than one thousand dollars."

[TO BE CONTINUED.]

MINUTES OF MEETINGS

HELD IN THE LATTER-DAY SAINTS' MEETING ROOM, PRESTON, MARCH 13, 1870.

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10.30 a.m.

Present on the stand—Albert Carrington, Pres. of the European Mission; George Romney, Pres. of the Liverpool Conference; William W. Taylor, Pres. of the Manchester Conference; S. M. Price, Travelling Elder in the Liverpool Conference; John Topping, Pres. of the Preston Branch; Thomas Carr, Pres. of the Southport Branch.

Pres. Taylor addressed the congregation upon the first principles of the Gospel.

Pres. Romney spoke upon the duties of the Latter-day Saints and the requirements made of them as a people in order that they may enjoy the blessings of life and salvation.

Elder Price bore testimony to the truth of the latter-day work and exhorted the Saints to diligence.

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6.30 p.m.

Pres. Carrington delivered a discourse full of valuable instruction to the lovers of truth and those who are seeking after salvation.

The day being very fine, quite a number of the Saints from the adjoining Branches were present. The singing by the Preston and Over Darwen choirs was very good, a good spirit prevailed throughout the day, and the Saints felt to appreciate the instructions they received from the servants of God.

GEORGE ROMNEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 22, 1870.

ARRIVAL.—Elder Edward Schcenfeld arrived at Liverpool, March 20, in good health and spirits, on a mission to Switzerland. He left Salt Lake City Feb. 27, and New York March 9, crossing the sea in the steamship *Nevada* and having a very favorable passage. The winter had been very mild in the Valley, there was little snow in the mountains, except in places, little on the plains, none between Cheyenne and Chicago, but considerable between the latter place and New York.

AFFLICTED.—We understand from private information that Elder Franklin D. Richards had been severely afflicted with inflammatory rheumatism, but was improving. We trust that his health has been restored again.

THE UNITED STATES.—Elder Alma Pratt wrote from Fort Madison, Leo County, Iowa, Feb. 10, to the *Deseret News*, that he and Elder Richard Maxfield reached that place Jan. 28, and had been travelling from house to house since. The people were kind to them, but didn't want to hear any preaching.

The Chicago *Times* of Feb. 15 says—

The Mormon missionaries have met with such success at Williamsburgh, New York, that they propose to buy out one of the Gentile churches in that place. It is suggested that Congress should hasten to interdict the transaction. But in that case, the Mormons might proceed to buy out Congress; though at the rate they are now making converts in New England, it would seem hardly necessary. New England once Mormonized, Congress, instead of suppressing polygamy, would enact a law to protect it.

A telegraphic dispatch in the *Deseret News*, Feb. 25, says that Mormon preachers had been warned out of the village of East Meadow, Long Island, New York, by a Vigilance Committee, on pain of being mobbed, and had left for Patchogue, expecting to return when the disturbances should cease.

The STAR is as full of reading as an egg is full of meat. If one thing puzzles us more than another, it is how to get in a few more interesting articles each week. Here are Lord Amberley's chapters on "The Latter-day Saints," which we have been wanting to say a word about, but how can we, unless we tuck something in on the margin? Several other interesting subjects stand over for lack of space. The American papers of late have had a great deal to say on Mormonism, and we are anxious to let our readers have a notion of the views of American editors in the matter. Besides, we have not yet done with the Utah Ladies' Indignation Meetings. Patience is a virtue, and we must be content with doing the best we can.

CORRESPONDENCE.

AMERICA.

Fillmore City, Feb. 22, 1870.

President A. Carrington.

Dear Brother,—Peace and quietness still reign; predominant in Utah, and everything has an aspect of improvement and prosperity. The Saints are minding their own business and not troubling about the movements of the adversary. There is some little talk occasionally about the Cullom Bill—still I think no one loses any sleep on account of it, neither do I expect anybody will, even if it passes Congress. There is some talk that our loving Uncle Sam intends to send a few thousand troops out here, to enforce the laws, so that we may become "good Christians."

Although the winter months are not gone, the fine weather we are having indicates spring. For a week or so past, the farmer could be seen at his plow, turning over the land, preparatory to sowing the grain. Every one seems busy, doing what comes in his way to do. In some places the farmers, and in fact the community, have gone into co-operation in the farming line, and for a long time the people of this county have co-operated in merchandizing, also in sheep herding, the experience in both of which seems to warrant success.

It is expected that in about a week the President and party will pass here on their way south, and preparations are being made to give them a hearty welcome. To see how the President is welcomed on every hand shows the respect that the people have for him.

My health is very good at present, but at times since my return it has been very poor.

Kind regards to all concerned in the welfare of Zion.

N. B. Baldwin, Jun.

Salt Lake City, Feb. 23, 1870.

President A. Carrington.

Dear Brother,—I again take pleasure in penning a few items to you, hoping that the same will find you and all of your associates in the ministry in the enjoyment of the best of health and spirits, as most of us enjoy in this city.

Since my last letter to you, although but a few months have elapsed, many events have transpired which are worthy of note, and which have shared much of the attention of the outside world.

This winter has been exceedingly mild and pleasant for all kinds of outside labor, scarcely sufficient of snow to lay the dust. We have had about one week of skating, hardly enough to satisfy the gay folks of our city, but I can assure you they made the best of the time while it lasted, for they were at it until 11 or 12 o'clock at night. The Fifteenth Ward pasture, which was covered with ice, was like a city of canvas, lighted up, and the tables loaded with all kinds of refreshments.

The U. C. R. R. is in good running order, and the bonds of the same are in the market, but not outside of this Territory. The first month proved beyond a doubt that the U.C. is going to be a profitable investment. We get coal delivered in the city for $11.50 per ton, and as soon as the branch line from the coal bed to the U.P.R.R. is completed, the grading of which is ready for the iron, we may get the coal much cheaper than at present. We have had several excursions already from this city to Ogden, $2.00 to and fro ticket. To hear the whistle and the warning bell ringing, as well as the puff of the iron horse, makes me think that I am still from home, especially when I see two or three omnibuses going and coming through our streets, which at night are lighted up after the fashion of London or New York. It is amusing to see the people running to be in time for the train, for they have learnt a lesson already, that the iron team will not wait as the old fashioned ox team did. Our mountain boys are willing to acknowledge the corn, that the iron team is far ahead of the best mule team in the Valley. The U.C. has four very fine locomotive engines, four

or five very fine passenger cars, and a great many baggage vans, platform cars, &c.

Mercantile goods are very low at present in this city, nevertheless no easier for the working man to obtain than before, because the cash is not in the country—if it is it does not come to sight, hence we are not quite as green as we used to be, and we ought to be a little wiser.

The Salt Lake City ladies were up in arms on the 13th of January. The old saying is, the tongue is the best weapon the fair sex have, and I am led to believe that if Messrs. Cullom and Cragin had been present at the ladies' Mass Meeting they would have been very apt to think so, for the ladies spoke with hearty indignation against those infamous Bills. The same feeling went through all the settlements of the Saints.

Our Nineteenth Annual Session of the Legislative Assembly was closed at 4 o'clock on Saturday morning, Feb. 19. The members of both Houses had a very laborious time of it, and a great deal of business was despatched. A civil code of over 600 sections was passed by both Houses and it met the approval of the Acting Governor. Among other Acts passed was one bestowing woman suffrage, and a few of the ladies tried their hands at voting at the City Election, Feb. 14. I am rather inclined to believe that the members viewed the Bill in one light, while the Governor viewed it in quite a different light, which was the reason, in my opinion, that it met his approval so easily. The members thought that our wives and daughters would use their influence and all the power bestowed upon them to sustain the Church and kingdom of God, while the Governor thought that they would use their suffrage to vote plurality of wives out of existence in Utah, hence the test has to come. Now I should think that the granting of this privilege alone ought to convince our pious old Uncle that his nieces in Utah are not held in such bondage as many in the world are trying to make the people believe, and as long as the women of Utah will not vote plurality down, now the power is placed in their hands, Uncle Sam and every other uncle and aunt ought for ever to hold their peace on that question.

The City Election at the City Hall, was another eventful item. The outsiders of this city had been persuaded by a certain class that if they would join them in putting up an opposition ticket, the majority of the citizens would vote with them; but to be short, the opposition vote, including all the Gentiles, Godbeites, Josephites, Morrisites, and all other apostates within the limits of the city, amounted to but one-eighth of the vote for the people's ticket. This very thing proved to all candid men and women what Wm. S. Godbe and company would do if they had the power, for they tried their very best to place Jews, Gentiles, apostates, drunkards and gamblers to make laws and to govern us as a city. At the same time he declared in my hearing at his trial that he loved and was a friend to President Young and this people, more than ever. Yes, he had just as much love for Brigham as Beelzebub had for Jesus when he was cast out of heaven, precisely.

The New Tabernacle claims the attention of all the public carpenters and joiners this winter, who are very busy, putting up a gallery all round the interior of the house, with the exception of the west end, where the organ stands. This will greatly improve the appearance of the house, besides adding 3000 more seats. The builders are still at work at the organ and will be for another 12 months, if not longer.

About 40 or 50 masons have been employed dressing the granite blocks for the Temple this winter, another course of nineteen inches thick is about ready. One course may look a very small thing to boast of, but when we consider that the walls are from 8 to 12 feet thick, of solid dressed block, with 3 towers at each end of the building, besides many rooms, it is something to have one course to cover the walls, besides we have about enough of granite steps dressed for the winding staircase for the basement of the four corner towers.

A great many men and teams have been at work during this winter on the canal between this city and Big

Cotton-wood. It is expected to be ready this spring. Another canal of several miles in length between Jordan and the Black Rock is in course of construction this winter. It has to go underground several hundred yards. When completed it will convey water to irrigate about 10,000 acres of choice kind of land. So the British Saints need not be discouraged, for there is plenty of land for them all when they come.

A company from California are working a silver mine at the Little Cotton-wood. They say that it is very rich. Another company from the east are going to commence this spring. Many are promising that we shall have very lively times the coming season.

Presidents Young and Smith and company are going to start on a preaching tour to-morrow morning, and will go as far as the Colorado, if all is well. They intend to be back about the last of April, so the Conference is postponed until the 5th of May. President Young said that he wished to see the Colorado country, as we want a little more room to build towns and cities, &c.

Several of the men who came with me have been working on the U. C. ever since, and have made enough to pay their own debt and to emigrate their families, but how soon they will send their names is more than I can tell, as cash is very scarce here.

My company is scattered over the Territory, so that I can no longer keep track of them. Several of the young girls have got tired of single life. Sophia is married. I saw her last Sunday—she looks well.

I called to see your folks a few days ago. They seemed all well. Mrs. Carrington presented me with your likeness, which is very good. I prize it much. I really think that you are getting as stout as I was when in Wales. I hope and pray that you may continue in well doing.

I sometimes wonder whether the British Saints feel to worry themselves about us in the Valleys, in seeing and hearing such reports, clamor, and threats about Cullom's Bill, &c. We feel as calm as a summer's morning, for we hardly think the question worth talking about, everything is moving along as usual, we feel perfectly safe, we know in whom we trust, President B. Young and all the authorities never felt better than they do at present, so the Saints abroad need not fret—all is well in Zion, the old ship Zion is floating along in perfect safety, and our Father is at the helm.

The Theatre was closed for the season on Saturday last, but was prepared for a grand ball, which took place last night, Washington's birthday. About 500 couples were present. It seems that the amusement season is about over. The citizens on the bench are beginning to put their gardens in trim.

I had the pleasure of forming the acquaintance of your son Charles, while attending the Legislature as an assisting engrossing clerk, this winter. Charley was the messenger for the Council. Alonzo Hyde and J. F. Hardie were also officers in the House.

May you have much of the spirit of your high calling, and may you have joy and satisfaction in your labors and in the labors of all the faithful Elders that are with you in the ministry.

My kind love to brothers Carlson and Jaques, Mr. Davies, the housekeeper, and especially the Welsh Elders and the Saints in Wales. Your affectionate brother in the Gospel,

ELIAS MORRIS.

ENGLAND.

Glasgow, March 11, 1870.

President A. Carrington.

Dear Brother,—Since our Conference Elders Park and Douglas have made a tour through the northern part of this Conference, visiting the Saints and feeding them with such spiritual food as they deemed most beneficial and suitable to their various circumstances in life.

The brethren remained in this district about two weeks, which time was well spent, for we unanimously agreed to break through this old beaten track by the help of the Lord, and get among those who are strangers to the Gospel of Jesus Christ. We had a few tracts—The Only Way to be Saved—on hand, and finally collected upwards of 500 in this Branch. We wrote upon each one of them our place of meet-

ing, so that there could be no excuse for those who should happen to have one of these valuable little tracts left with them. We started out in twos, leaving them at the houses, taking the address of each, so that we might call for them. The great proportion of them were kindly received, some people, however, threatened to resort to desperate measures if we ever called again, others were so very considerate that they could not think of accepting, for "fear the children would destroy them." In all cases of this kind we assured them if they would accept and read what we had to give freely, it mattered not whether the "children destroyed them or not."

When we collect them we have many good chances of bearing our simple testimony and explaining our principles to them, which is a great comfort to us. Many say they have read and are well pleased, "but they have a church of their own." "Would you like anything more upon so vital a subject?" "No, I thank you!"

I might occupy pages and not explain how all received us, but if any should wish to find exactly how they do, let such try this business and it will take but a short time for them to learn what we are thought of. One of the fruits of our labor is, we have a very favorable opening in one place, where we hold meetings during the week, and all so far seem to be much pleased with what they hear. We at least are bearing our testimony, and if these strangers continue to build upon what they have received, it will not be long before they will come forward and obey the commands of God, though the results of tradition and early education, and years of the same, are not so easily overcome.

Elders Park and Douglas are again away—they left with a warm heart and determined to carry with them our new resolution. Elder Smith and myself are doing what we can to continue this course of warning.

We have baptized six persons in this Branch since Conference—one was a rebaptism, the other persons a few months ago were almost entire strangers to our principles and the cause which we advocate. It is gratifying to see a few come forward, for truly do we know "it is the power of God unto salvation to all who will believe and obey," that is, the doctrine of Jesus, as taught anciently and modernly by his legalized authority unto man.

It sounds strange to hear men who are seemingly intelligent hanging with such tenacity to one part of holy writ, acknowledging at the same time that it was written for man by the power and demonstration of the Holy Spirit, for our salvation, and then misconstrue or ignore all other portions of the Bible, in places both. If we cite to their notice such passages as would condemn the actions of the hireling priest, or prove to them that they do not actually believe in or on the Lord Jesus, because the signs do not follow them now as anciently, they will find some part of a passage which they cling to like a drowning man would naturally grasp after the object which was most near him.

I think, if the people could break through the thick crust which is covering their eyes, come out boldly in open defiance to prejudice, and examine our principles for themselves, that hundreds would willingly accept the truth and become the adopted sons of God.

So far as our Saints are concerned, I think they will compare favorably with those in other parts of the Mission. Wherever we find them up to their duties, they love to do well and they cannot avoid feeling the same. When we go among them they treat us with all kindness and are willing to do all they can to make us comfortable, for which God will bless them.

Please accept my kind regards, in which brother Smith joins. Believe me yours in the Gospel,

H. C. Jacobs.

Birmingham, March 11, 1870.

President A Carrington.

Dear Brother,—The Birmingham Saints are still alive, although there has been considerable sickness among the Saints since you were here, and two or three deaths (old people). I have been rather under the weather the past week, having taken a bad cold and had a pain in the chest, but I am nearly over it now. Charles is well, as was Brother Eldredge when last heard

from. He started out soon after Conference and will be back about the 20th inst. He spent last Sunday with brother Neff.

The Saints generally feel well and many are exerting themselves to get out of this country as soon as possible.

Since Christmas it has been very hard times for many of the Saints, especially for painters and bricklayers, but as spring opens we are in hopes things will take a turn for the better. We have lively good meetings and in some places many strangers attend.

With love to yourself and brethren in the Office, and praying God to bless you in your efforts to do good, I remain your brother in the Gospel covenant,

A. P. SHUMWAY.

Horley, near Bath, March 12, 1870.

President A. Carrington.

Dear Brother, — My search last month after lost Saints was pretty much of a success. I visited a number who have not been visited for a long time, and found out several others whom I intend visiting the first possible opportunity. Those whom I visited, with one or two exceptions, were feeling well and extremely glad to see me. The Saints all over the Conference, I am pleased to say, are doing well, for which I am very thankful.

Praying God to bless you and your associates in the Office, I remain, in haste, your brother in the truth,

J. S. RICHARDS.

UTAH NEWS.

THE following are from the *Deseret News* to February 26 :—

Chief Justice Wilson and Col. Wickizer, special mail agent, had returned from their visit to the States.

Salisbury, Warner & Co., of Nephi, manufacture an excellent article of pure table salt from a spring near that place.

The Territorial Legislative Assembly by unanimous vote passed a joint resolution of respect to Acting-Governor Mann.

A quarter ounce nugget of gold had been found in Bingham Cañon. Value, four dollars ; expenses of mining for it, $300.

A number of Scandinavian brethren had opened a reading room on South Temple Street, one block west of the Tabernacle.

Elders E. W. East and Theodore McKean returned from their mission to the States, Feb. 22. Elder East had poor health on his mission.

Elder J. L. Barefoot delivered a lecture in the 10th Ward schoolhouse, Feb. 22, on unseen influences liable to act on the mind prejudicially.

Brother E. L. Sloan was preparing a guide to Salt Lake and Ogden Cities and the Utah Central Railroad, with the objects of interest on the road.

Edward Artee and Thomas Hill, soldiers, charged with assault with deadly weapons with intent to kill, were held for trial in $800 bonds, and in default remanded to prison.

The *News* characterizes the late session of the Legislature as "one of the most important that has been held in this Territory, in the measures that have been passed and approved."

Hon. Orson Hyde left Salt Lake City for Sanpete Feb. 23. Hon. C. C. Rich was to leave for Rich County the next day, and a number of other country members of the Legislature had started also for their homes.

Brother Rees R. Llewellyn wrote from Fountain Green, Feb. 18, that the choir of that place, conducted by brother Samuel Jewkes, had given three concerts to crowded audiences for the benefit of the Sunday school. Good coal and fair fire clay and iron ore had been discovered near the settlement.

Mr. N. Reasoner, agent of the American Bible Society, was at Salt Lake City. His intention was to circulate the Bibles throughout the Territory. More sense in sending Bibles than bayonets and bullets to Utah, though we

could point out several places in the United States where Bibles are more needed than in that Territory.

The buildings at the depot of the U.C.R.R. were progressing rapidly. The frame of the passenger waiting rooms and ticket office was up and the roof nearly completed, and the engine house was also being pushed ahead. A row of lamps was being extended along the north side of South Temple Street, from East Temple Street to the Railroad Depot.

Brother W. D. Johnson, sen., wrote from Bellevue, Kane County, Feb. 13, that he had been travelling in various portions of southern Utah, the weather had been mild all winter, and he had not seen the ground covered with snow during the season. The people were busy in their orchards and vineyards, and were contented, notwithstanding the raids of grasshoppers and Navajos.

The residence of Mr. Burns, on the bench east of Salt Lake City, was burglariously entered on the night of Feb. 23, and some clothes were stolen before the thieves were disturbed. "Civilization" is making some progress at Salt Lake. The wife of an Elder writes to her husband in this country, "I wish it was as it used to be here—no thieves around. But there are very many about now."

Presidents Brigham Young and Geo. A. Smith, accompanied by President Joseph Young, Elders John Taylor, Wilford Woodruff, Erastus Snow, Geo. Q. Cannon, Joseph F. Smith, B. Young, jun., and J. W. Young, Bishop L. D. Young and other brethren, left Salt Lake City, Feb. 24, on a trip south. They arrived at American Fork and held a meeting there in the evening, when Bishop L. D. Young and Elder B. Young, jun., addressed the audience. Next day the company arrived at Provo, where meetings were to be held Feb. 26 and 27, after which a portion of the company would return to Salt Lake City and the rest would accompany Presidents Young and Smith on their trip southward. A meeting was held at Provo, on the morning of the 26th, when the audience were addressed by Elder Joseph F. Smith and President Joseph Young.

Brother Chas. C. Shaw wrote from Hyrum, Cache County, Feb. 15. Crops had suffered from grasshoppers for four years and only 150 bushels of wheat were raised in the settlement last season, yet no one had suffered for bread, and general good health prevailed. The new meeting house was finished Dec. 31, 1869, and dedicated Jan. 2, 1870, President Peter Maughan, Bishops Wm. Hyde and Wm. Maughan, and Elder G. L. Farrell being present. The building is 53 by 35 by 18 feet, of sandstone, with self-supporting roof and of respectable appearance. The co-operative store was doing well and was a blessing and a benefit to the people. A rock building, 33 by 23 feet, with good cellar, was going up for the store. The Sunday school was attended by 150 children, and had an efficient staff of teachers under the superintendence of Elder Franklin Allen. Two day schools were well attended, Elder Chas. C. Shaw and sister M. Smith being teachers, Elder Shaw also taught an evening school. The Female Relief Society, in charge of sisters Barnham, Liljenquest and Wilson, held regular meetings and was doing good. The Hyrum Dramatic Association had been delighting the citizens with some excellent performances. Elder Henry H. Petersen was teaching music to the choir, and education and improvement were the order of the day. Bishop Liljenquest was alive to the interests of the Ward, and was sustained by the faith and good works of the people.

Washington's birthday was celebrated not only by a ball at the Theatre, but bunting was liberally flung out to the breeze in various parts of the city, and the weather was in gay and sympathetic keeping with the occasion. The ball was a grand affair, participated in by 1000 ladies and gentlemen. Among those present were Presidents B. Young and Geo. A. Smith; Lieut. General D. H. Wells; Acting Governor S. A. Mann; Chief Justice Wilson; Judge Hawley; Dr. Latham, of the U.P.R.R.; Brigadier Generals C. C. Rich,

Erastus Snow, H. B. Clawson, B. Young, jun., W. B. Pace and A. K. Thurber; Honorables Orson Hyde, John Taylor, Wilford Woodruff, Lorenzo Snow, Geo. Q. Cannon, Joseph F. Smith and Joseph A. Young; Bishop Edward Hunter; several officers from Camp Douglas; a large number of Colonels, Lieut. Colonels and other officers of the Nauvoo Legion; with many other leading citizens from Bear Lake and Cache in the north, "Dixie" in the south, Tooele in the west, Salt Lake in the centre, Summit and Wasatch in the east, as well as nearly every intermediate county in the Territory. The decorations were tasteful, the music and supper excellent, and the dancing was kept up until a late hour. A complimentary ball was also given, Feb. 23, to the theatrical company, the attaches, auxiliaries, and others connected with the Theatre. About 700 persons were present. Presidents B. Young and D. H. Wells, Hon. Geo. Q. Cannon, President Joseph Young, Dr. Latham and other gentlemen, with their ladies, were among the invited guests.

H. E. Shepherd and L. B. Pratt wrote from Beaver, Feb. 14, of the Female Relief Society of that place. It had been established and in active service two years, but hadn't got into the papers yet, although the members had fed the hungry, clothed the naked, made a hundred quilts at least and other articles in proportion, bought and fenced a $150 lot, planted 100 mulberry trees, which nearly all died, but that was not the ladies' fault, and built a good brick house, which had the usual Mormon fault of being too small. We must commence another sentence now to say that these excellent Beaver ladies, 200 of them, had a celebration and pic-nic, Jan. 22, "in our own house, all to ourselves, not a gentleman present during the day." We take another sentence to state that a previously appointed president and committee of arrangements decorated the house in the most tasteful manner, all the fancy work (only think of it) belonging to the society was suspended on the walls, with banners, mottoes, pictures, etc., and an orange tree in full bearing at each end of the room. We must take a good long breath and still another sentence to note that everything went off according to an orderly programme, a lecture on Celestial Marriage was delivered by a lady whose views were not formed by personal experience, but were all the better for that, and were considered very sublime and rational withal. Of course they were, and that sensible lady should have a little more time for experience. Blessed are those who learn by the experience of others. This puts us out of our fourth narrative and descriptive sentence, so we must take another to say that a song was composed for the occasion and sung by Mrs. E. M. Thomas and E. S. Pratt, dialogues, recitations, songs, speeches, readings, anecdotes, toasts, and refreshments followed, Mr. Cullom and his confederates not being forgotten in the toasts, for they "were raked over rough ground," a newly plowed field or a gully-seamed bench, we presume. Two or three more sentences are essential to say that in the evening these gay and festive ladies of Beaver graciously permitted the presence of "our two bishops and several other honorable gentlemen." Happy bishops! Highly favored honorable gentlemen! They were politely invited to contribute to the exercises, which invitation they kindly accepted by delivering short speeches, relating spicy anecdotes, and highly complimenting the ladies, who were exceedingly amused, not having expected so agreeable an entertainment. Well, the "bishops and honorable gentlemen" of Utah, if they only half try, really can make themselves agreeable and acceptable to the ladies, that being pretty generally understood to be the forte of a Utah bishop and gentleman. The ladies say with winning naivete, "We accepted the flattering encomiums, and felt paid for our trouble." Certainly. Sensible and amiable ladies! Shrewd and economical, but sagacious and kindly, bishops and honorable gentlemen of Beaver. You have admirably well learned the ever useful lesson, which some persons do not learn in the course of a long probation, that an apple is better than a crab, that oil is better than vinegar, that suavity is better than churlishness. This most excellent good time was appropriately closed by benediction by Bishop Shepherd. Now the Colfax-Cullom-Cragin fraternity would stop all this delightful sort of thing, and introduce in its place—"civilization." Bah!